

# BISMILLAH HIRREHMA NIRRAHEEM

## Namaz me rafa al yadein karne ka saboot

- 1) Sahabi hazrat Abdullah bin Omar (R.A) farmate hain ke rasool Allah (s.a.w.s) namaz ke shuru me, ruku se pehle aur ruku ke baad apne dono haat khando tak uthaya karte thay.

Ref; Sahi al Bukhari hadees no: 735,736,738

Sahi al Muslim hadees no: 390

An Nasai hadees no: 876

- 2) Sahabi hazrat Abdullah bin Omar (R.A) qhud bhi shuru namaz me, ruku se pehle, ruku ke baad aur do rakatein padhkar khade hotay waqt rafa al yadein karte thay aur esay rasool Allah (s.a.w.s) ki taraf se kehte thay.

Ref; Sahi al Bukhari hadees no: 739

- 3) Sahabi hazrat Malik bin Hawayras (R.A) shuru namaz me rafa al yadein karte, phir jab ruku karte rafa al yadein karte, aur jab ruku se sar uthatay to rafa al yadein karte aur ye farmate thay ke rasool allah (s.a.w.s) bhi isi tarha karte thay.

Ref; Sahi al Bukhari hadees no: 737

Sahi al Muslim hadees no: 391

- 4) Sahabi hazrat Waiel bin Hajar farmate hain maine rasool allah (s.a.w.s) ko dekha, jab aap (s.a.w.s) namaz shuru karte to allah hu akbar kehte aur apne dono haat uthatay, phir apne haat kapdo me dhank letay phir daya (right) haat bayein (left) haat par rakhte, jab ruku karne lagte to kapdon se haat bahar nikalte, allah hu akbar kehte aur rafa al yadein karte, jab ruku se uthtay to sami allah huliman hamida kehte aur rafa al yadein karte.

Ref; Sahi al Muslim hadees no: 401

- 5) Sahabi hazrat Abdullah bin Zubair (R.A) farmate hain maine hazrat Abu Baker Siddique (R.A) ke piche namaz padhi wo namaz ke shuru me, aur ruku se pehle aur jab ruku se sar uthatay to apne dono haat khandon tak uthatay thay aur kehte thay ke rasool allah (s.a.w.s) bhi isi tarha shuru me, ruku se pehle aur ruku se sar uthanay ke baad rafa al yadein karte thay.

Ref; Behaaqi Sanad Saheeh hadees no: 2/73

- 6) Khaleefa tul Momineen hazrat Omar Farooq (R.A) ne ek martaba logo ko namaz ka tareeqa bataney ka irada kiya to qibla ruqh hokar khaday hogaye aur dono hato ko khando tak uthaya, phir allah hu akbar kaha phir ruku kiya aur isi tarha (haton ko buland) kiya aur ruku se sar uthakar bhi rafa al yadein kiya.

Ref; Behaaqi Asnaad Saheeh nisb al raye hadees no: 1/415, 416

- 7) Khaleefa tul Momineen hazrat Ali (R.A) farmate hain rasool Allah (s.a.w.s) namaz ke shuru me, ruku me jane se pehle aur ruku se sar uthatay waqt aur do rakatein padhkar khada hotay waqt rafa al yadein karte thay.

Ref; Sunan Abu Da'ood hadees no: 744

- 8) Sahabi hazrat Abu Hameed Saa'adi (R.A) ne sahaba karam (R.A) ke ek majme me bayan kiya ke rasool (s.a.w.s) jab namaz shuru karte aur jab ruku me jate, aur jab ruku se sar uthatay aur jab do rakatein padhkar khaday hotay to rafa al yadein karte thay, tamaam sahaba (R.A) ne kaha tum sach bayaan karte ho, rasool allah (s.a.w.s) isi tarha namaz padhte thay.

Ref; Sunan Abu Da'ood hadees no: 730; Tirmizi hadees no: 304

Ibn Habban hadees no: 5/182, 184

- 9) Sahabi hazrat Abu Hurairah (R.A) farmate hain ke rasool Allah (s.a.w.s) shuru namaz me, ruku se pehle aur ruku ke baad apne dono haat khando tak uthaya karte thay.

Ref; Sahi al Bukhari                      hadees no: 789

Sunan Abu Da'ood                      hadees no: 738

An Nasai                                      hadees no: 1149

Imaam ibn Khuzaima hadees no: 1/322, 694

- 10) Sahabi hazrat Abdullah bin Omar (R.A) jab kisi (gair sahabi) shaqs ko deakhte ke ruku se pehle aur ruku ke baad rafa al yadein nahi karta to esay kankariyon se marte thay.

Ref; JuzZ rafa al yadein, al Bukhari 15 Sanad Saheeh

- 11) Malik bin haweyras (R.A) ka bayaan hai ke rasool akram (s.a.w.s) jab takbeer kehte to apne dono haat apne kaano tak uthatay aur jab ruku karte to apne dono haat kaano tak uthatay aur ruku se sar uthatay hue sami allah huliman hamida kehte aur rafa al yadain karte thay.

Sunan Abu Da'ood hadees no: 745

An Nasai hadees no: 879, 880, 1023, 1055, 1084, 1142

12) Hazrat Abdullah bin Omar (R.A) ka bayaan hai ke rasool Allah (s.a.w.s) jab namaz padhte to apne mondon tak apne dono haat uthatay aur isi tarha ruku me jate waqt aur ruku se sar uthatay waqt apne dono haat uthatay thay aur sajdon ke darmiyan rafa al yadein nahi karte thay.

Ref; Sunan Abu Da'ood hadees no: 721, Ibn Majah hadees no: 858  
Tirmizi hadees no: 255, An Nasai hadees no: 1024

13) Imaam Abu Haneefa (R.A) ke Ustaad Ata bin Abi Rubaah (R.A) bhi ruku se pehle aur baad rafa al yadein karte thay.

Ref; juzZ rafa al yadein al Bukhari 62 Sanad Hasan

14) Imaam Bukhari (R.A) farmate hain: kisi ek sahabi se rafa al yadein ka na karna sabit nahi.

Ref; juzZ rafa al yadein al Bukhari 40, 76

15) Sartaaj Ahnaaf imaam Muhammad (R.A) farmate hain: Abdullah bin Omar se riwayat hai ke rasool Allah (s.a.w.s) jab namaz shuru karte, to rafa al yadein karte aur jab ruku ke liye takbeer kehte to rafa al yadein karte aur ruku se sar uthatay to rafa al yadein karke sami allah huliman hamida kehte.

Ref; Mutaa Imaam Muhammad 99

16) Fiqla Hanafi ki azeem kitaab 'DURREY MUKHTAAR' me hai jisne kaha ke rafa al yadein se namaz me nuqhsaan aata hai iska qawl (baat) mardood hai, ruku me jane aur ruku se uthney ke waqt rafa al yadein karne se kuch bhi nuqhsaan nahi hai.

Ref; Durrey Mukhtaar 1/584

17) Maulana Abdul Hayye Hanafi farmate hain ke Nabi kareem (s.a.w.s) se rafa al yadein karne ka bahut kaafi aur nihayat umda saboot hai, jo log kehtay hain ke rafa al yadein mansooqh hai, inka ye dawa be buniyaad hai, aur is baat ki koi tashfee daleel nahi.

Ref: Attaleequl Mumjid 9, 91

18) Shah WaLi aLLah Muhaddis Dehelwi (R.A) farmate hain ke jab ruku karne ka irada kare to rafa al yadein karein aur jab ruku se sar uthaye, is waqt bhi rafa al yadein karein main rafa al yadien karne walo ko rafa al yadein na karne walo se acha samajhta hoon, kyuake rafa al yadein karne ki hadeesein bahut ziyada hai aur bahut saheeh bhi hain.

Ref; HUJJATUL BAALIGHAH 2/432

19)

## Shaik Abdul Qadir Jeelani (R.A)

Farmate hain ke namaz me takbeer oola (Allah hu Akbar) ke waqt aur ruku me jate waqt aur ruku se uthtay waqt rafa al yadein karna chahiyea.

Ref; GHUNIYATUT TALIBEEEN

Author: Shaik Abdul Qadir Jeelani (R.A)

20) Khaleefa hazrat abu Baker Siddiq (R.A) bhi rafa al yadein karte thay.

Ref; Rawa Behaaqi wa Rijaalah Saqaat vol: 2 page: 73,

Taqlees page: 82 Sabki page: 6

21) Khaleefa hazrat Omar Farooqh (R.A) bhi rafa al yadein karte thay.

Ref; Taqleesul Habeer Labin Hajar page: 82

Tehqeequl Raasiq page: 38

22)

## IMAM BUKHARI (R.A) NE FARMAYA HAI KE

1) Hazrat Omar bin khattaab 2) Hazrat Ali bin abi talib

3) Hazrat Abdullah bin abbas 4) Abu Qatadah 5) Abu Usaid

6) Muhammad bin Musalmah 7) Sahel bin Sa'ad 8) Abdullah bin Omar Zaili 9)

Anas bin Malik 10) Hazrat abu Hurairah 11) Abdullah bin Umru

12) Wail bin Hajar 13) Abdullah bin Zubair 14) Abu Moosa 5) Malik bin Hwayras

16) Abu Hameed al Saa'adi 17) Umme Darda

(Raziallahu anhum ajma'eeeN)

**Ye sab rafa al yadein kiya karte thay**

Ref; juzZ Bukhari page: 6

Tohfatul ahwazi 2/112, Talqeesul habeer 1/220

# Allah Ka Farman hai

**"LAQAD KAANA LAKUM FEE RASOOLILLAH USWATUN  
HASANATUL LIMAN KAANA YARJULLAHA WAL YAUMAL  
AAQHIRA WA ZAKARALLAHA KASEERA"**

*Sureh al Ahzaab Chapter 33  
Aayat 21*

Yaqeenan tumhare liye rasool Allah (s.a.w.s) me (tareeqa zindagi guzarne ka) umdah namoona (maujood) hai, har us shaqs ke liye jo Allah ta'aala par aur qamayat ke din par (Allah se mulaqaat ka) yaqeen rakhta hai aur ba kasrat Allah ki yaad karta hai.

↓ **FARMAYA ALLAH KE NABI (S.A.W.S) NE** ↓



**"SALLU KAMA RA'AYE TUMOONI OSALLI"**

Is tarha namaz padho jaise ke tum mujhe namaz padhte hue dekho.

**Sahi al Bukhari hadees no:6008**

**Sahi al Muslim hadees no:391**

**Sunan Abu Da'ood hadees no:589**

**Ibn Majah hadees no:979**

**Tirmizi hadees no:205, An Nasai hadees no:2/77**

**Note:** Rasool allah (s.a.w.s) ne kaisi namaz padhi esay sirf sahaba karam (r.a) ne dekha hai, aur jo sahaba (r.a) ne dekha wo hadees ki shakal me maujood hai lehaza bila kisi khawf wa jhijak ke apni namaz is tarha padhe jaisi namaz Allah ke nabi imaam ul ambiya janab e aala muhammad rasool allah (s.a.w.s) aur apke sahaba ne padhi.

## **RAFA AL YADEIN KA INKAAR KARNE WALO KE BE BUNIYAAD** **DALAA'EL AUR UNKA KHULASA**

Rafa al yadein ka inkaar karne walo me chaar qism ke log maujood hai jinke manghadat aqhwaal jawaab ke saat darj zael hain.

**1) Pehle qism ke log:** Jo kekhte hain ke rafa al yadein pehle karna jaiz tha par ab nahi, wo iski wajah ye batate hai ke nabi kareem (s.a.w.s) ke zamane me kuch log bagal me buth (statue) rakkar namaz padhte thay isi wajah se ye hukum hua tha, lehaza ab ye hukum mansooq ho chuka hai.

**Jawab:** Sabse pehle to ye baat bilkul jhoot aur be buniyaad hai kyuake aisi koi daleel quran wa hadees me maujood hi nahi hai jisme ye kaha gaya ho ke rasool Allah (s.a.w.s) ke piche log baghal me buth rakkar namaz padhte thay, dusri baat ye ke aap (s.a.w.s) ke piche sirf do hi qism ke log namaz padey thay jinme ek to sahaba karam (r.a) ki jamaat hai aur dusre munafiqo ka giroh.

Na'oozu billah *Sahaba* ne to kabhi aisa na kiya, rahe *Munafiq* bhala wo kyu aisa karenge wo to khud musalmaano ke dar se namazo ko daudey chaley aate thay aur sirf fajar wa isha ki namazo me maujood nahi rehte thay kyuake andhere me inhe theek se koi deakh nahi pata tha bas isi mauqe ka faida uthakar wo in do namazo me ghayab rehte thay...

### **Munafiq kise kehte hain?**

**Jawab:** Jo chup kar gunah kare use munafiq kehte hain yani dil me kuch aur zaban par kuch aur rakhne wale.

*Munafiqo* ke bare me aap (s.a.w.s) ne farmaya hai ke ye log jahannum ke sabse nichle tabqe me honge aur inke teen maqsoos alaamatein hain.

- 1) BAAT KARE TO JHOOT BOLE**
- 2) WADA KARE TO TOD DALE**
- 3) AMAANAT ME KHAYANAT KARE**

Allah hame in munafiqana alaamaton se mehfooz rakhe AaMeeN...

## AB ZARA IS HAQEEQAT PAR QURAN KI GAWAHI BHI SUNTE CHALEIN

**“AUR JAB (MUNAFIQ) IMAAN WALO SE MILTE HAIN TO KEHTE HAIN KE HUM BHI IMAAN WALE HAIN AUR JAB APNE BADON KE PAAS JATE HAIN TO KEHTE HAIN KE HUM TO TUMHARE SAAT HAIN HUM TO IN (MUSALMANO) SE SIRF MAZAAQ KARTE HAIN”**

*Sureh Baqara 2, Aayat 14*

Ye *Munafiq* Allah ke nabi (s.a.w.s) aur sahaba karam (r.a) ko jhoot bolkar dhoka diya kartey thay ke wo imaan wale hain lekin haqeeqat me wo imaan wale nahi thay, jiska zikr Allah ta'aala ne *Sureh Baqara 2 Aayat 8* me kiya hai, aur yahan upar di gayi *Aayat 14* me Allah ta'aala ne musalmano se ho rahe isi dokhey bazi ka raaz faash kartey hue apne Habeeb Muhammad (s.a.w.s) ko is baat se aagah (Intimate) kardiya ke ye log musalman nahi hai balki munafiq hai ye musalman hone ka sirf dhong aur naatak kar rahe hain, ye log aisi harkat karke aap (s.a.w.s) ko ya apke sahaba ko dhoka nahi de rahe balki khud apne aap ko hi dhoka diye jaa rahe hain lekin jaantey nahi.

Maloom ye hua ke khud Allah ke nabi (s.a.w.s) ko inke seeno me chupey hue kufr ka pata nahi tha aur apke sahaba (r.a) ko bhi jo ke in munafiqo ke saat hi aap (s.a.w.s) ke peechey namaz padha karte they inhe bhi is baat ka zara sa bhi ilm nahi tha ke akhir unke saat namaz padney waley kafir hai ya musalman, kyu ke ye log zaahir (Oopar) se musalman aur baatin (Andar) se munafiq they pas isi liye Allah ta'aala ne bhi wahi ke zariye aap (s.a.w.s) ko is baat ki khabar dedi ke aap (s.a.w.s) ke pichey baaz log namaz to pad rahe hain lekin inke dil imaan se bilkul khali hain aur inke dilon me bajaye imaan ke kufr wa nifaaq pal raha hai aur ye log musalman hone ka dhong kar rahe hain inki namazen aur deegar ibadaat sirf dikhawa hai. Is tarah Allah ta'aala ne in munafiqo ki tamaam chaal baazio ka raaz faash karke rakhdiya taakey aap (s.a.w.s) aur apke sahaba inke shar se mehfooz rah saken. To Mere dosto agar ye munafiq baghalon me buth rakkar namaz padte they to sahaba ko kyu nazar nahi aaye? kyu sahaba inhe musalman hi samajhte rahey? Aur phir kya wajah thi jo Allah ta'aala ne wahi ke zariye aap (s.a.w.s) ko inke dhoke baazio ki khabar di? Baat bilkul saaf hai ke munafiq baghalon me buth rakkar kabi namaz pade hi na they, wo to musalmano ke dar se namazo ko daudey chaley aate they. Khulasa kalam ye hai ke jo log bhi rasool Allah (s.a.w.s) ke piche, logo ka buth rakkar namaz padhne ke qayal hain unke paas iski koi bhi wazeh daleel quran wa hadees se maujood hi nahi hai siwaye manghadat qissay kahaniyo ke Chunanche Allah ka irshaad hai...

**“QUL HAATOO BURHAANAKUM IN KUNTUM SAADIQEEN”**

Inse kaho ke daleel pesh karein agar ye (apni baat me) sache ho.

*Sureh Baqara 2, Aayat 111*

**2) Dusre qism ke log:** Jo kehte hain ke hamare imaam nahi karte thay isi liye hum bhi nahi karte aur yu ye log chaar imaamo me se kisi ek imaam ke muqallid (follower) hone ka nizam (rule) batatey hain.

**Jawab:** is baat ka jawab dene se pehle main ek sawal karna chahunga unlogo se jo in chaar imaamo me se kisi ek imaam ko maan ne ka dastoor batatey hain.

**Sawal: Kya chaar imaamo me se kisi ek ki pairwi karna sahi hai? Ya mere aur apke imaam, imaam ul ambiya Muhammad (s.a.w.s) ki itaa'at karna sahi hai?**

Main nahi samajhta hoo ke koi bhi saheb e aqal saqs yahan in chaar imaamo me se kisi ek ka bhi naam lega, khair main apne jawab dene par aata hoon.

Nabi kareem (s.a.w.s) ke zamane me quran ki tarah ahadees bhi likhi jaati thi. iska bada ehtamaam tha. jab nabi kareem (s.a.w.s) ki wafaat 11 hijri me amal me aayi to apke baad khulfa e rashideen ka daur taqreeban 30 saal ka raha jiski tafseel kuch is tarha hai.

<b>DAUR E KHILAFAT</b>			
<b>KHULFA E RAASHIDEEN</b>	<b>START</b>	<b>END</b>	<b>DAUR E KHILAAFAT</b>
HAZRAT ABU BAKAR SIDDIQ (R.A)	11 HIJRI	13 HIJRI	2YRS 3MONTHS 9DAYS
HAZRAT OMER FAROOQ (R.A)	13 HIJRI	23 HIJRI	10YRS 5MONTHS 4DAYS
HAZRAT OSMAN GHANI (R.A)	23 HIJRI	35 HIJRI	12YRS
HAZRAT ALI BIN ABI TAALIB (R.A)	35 HIJRI	40 HIJRI	4YRS 9MONTHS
<b>TOTAL DAUR E KHILAAFAT 29YRS 5MONTHS 13DAYS</b>			

**MISHQAAT VOLUME 4 PAGE 59**



Khulfa e raashideen ke baad baqaya sahaba karam (r.a) ka daur 40 hijri se 100 hijri ke darmiyan ka raha yani taqreeban 60 saal, is pehli sadi ke ruqsat hone ke saat saat tamaam sahaba karam (r.a) bhi duniya se ruqsat farma chuke thay, Ab zara ghaur karein ye tamaam sahaba karam (r.a) jo guzre hain kis imaam ki pairwi karte thay honge? aqir ye sab kis imaam ke muqallid (follower) thay ?

Dosto wo sahaba karam sirf rasool allah (s.a.w.s) ki hi pairwi karte thay, aur jin chaar imaamo ki aaj hum tum baat karte hain, aur jinke muqallid hone ka nizam hame apne baap dada se wirasat me mila hai, zara unki paidaish, muqaam e watan aur unke aqwaal bhi deakhte chalein takey maajra samajh me aa jaye ke ye imaamo ke bhi koi imaam thay jo koi aur nahi Allah ke habeeb Muhammad e Arbi (s.a.w.s) hai.

NAME	BIRTH	DEATH	AGE	PLACE	BOOK
Hazrat Imaam Abu Haneefa (R.A)	80 Hijri	150 Hijri	70yrs	Koofa	-
Hazrat Imaam Malik (R.A)	93 Hijri	179 Hijri	86yrs	Madina	Moota
Hazrat Imaam Shafa'e (R.A)	150 Hijri	204 Hijri	54yrs	Misar	Masnad shafa'e
Hazrat Imaam Ahmed Bin Hambal (R.A)	164 Hijri	241 Hijri	77yrs	Damishq	Masnad ahmed

ye chaar imaam aise daur me paida hue thay jab hadeeson ko jama karne ka kaam kiya jaa raha tha, imaam abu haneefa (r.a) ki paidaish isi daur ki shuruwaat me koofa (baghdad) me amal me aayi, apke paas ahadees ka ilm bahut kam pahuncha aur yahi wajah thi ke apne apni zindagi me ek bhi hadees ki kitaab nahi likhi, sirf apke shagirdo ne apke kahe hue akhwaal (baaton) ko naqal kiya hai aur jab kabi apse koi aisa masla poocha jata tha jiska ilm aptak nahi pahuncha hota to aap us masle ka faisla apni khudki samajh boojh ke zariye suna diya karte thay lekin iske fauran baad ye bhi kehdethe thay ke agar tume sahi hadees miljaye to mere faisle (fatwe) ko chohd do aur saheeh hadees ko tham lo, aur yahi baat chaaro imaamo ne kahi hai.

**ALLAH REHMATEIN NAZIL KARE TAMAAM IMAAMO PAR KE  
JINHONE KITNI HAQ BATEIN KAH**

## **Farmaya imaam abu haneefa (r.a) ne:**

- 1) Mere khawf par fatwa dena haram hai jab tak meri baat ki daleel maloom na ho kyuake hum insaan hai ek fatwa aaj dete hain aur kal esay chohd dete hain aur ek dusri riwayat me hai ke aap apne shagird se keh rahe hain "aye yaqub (imaam abu yusuf) allah tum par raham kare, jo kuch mujhse sunte ho sab mat likh liya karo, kyuake main aaj ek fatwa deta hoon aur kal ek fatwa deta hoon aur parsu esay chohd deta hoon".

Ref; Mizaanul sha'raani 1/62, Al fulaani eeqaaz page 50  
An naafa'ul kabeer page 32

- 2) Jab dekho ke mere khawf quran ke qilaaf hai to esay chohd do, logone pucha jab aap ka khawf hadees ke qilaaf ho? Farmaya is waqt bhi chohd do, phir pucha jab sahaba (r.a) ke qilaaf ho to? Kaha tab bhi chohd do.

Ref; Uqhdul jayyad page 53, Mizaanul sha'raani 1/26

- 3) Jab dekho ke hamare qawl quran wa hadees ke qilaaf hai to quran wa hadees par amal karo aur hamare fatwo ko diwaar pe de maro.

Ref; Mizaanul Sha'raani uqhdul jayyad page 53

- 4) Jo Sahi hadees me ho wahi mera mazhab hai.

Ref; Ibn Abideen hashiya 1/63, Risalah Rasmul Mufti 1/4  
Shaiq saleh Fulani Eeqaazul Himam page 62

- 5) Kisi shaqs ke liye jaiz nahi ke mere qawl par amal kare jab tak ke esay ye na maloom ho ke ye qawl maine kaha se liya hai.

Ref; Intiqaa fee fazailus salaatul a'immatul fiq'ha page 145  
Ibn al qayyum ee'laamul mooqi'een 2/309, ibn abideen hashiya  
Al bah rur'raaiq 6/293, Meezaanul sha'raani 1/55, eeqaaz page 52,65  
Rasmul mufti page 29 & 32, ibn al qayyum 2/344

# Farmaya imaam malik (r.a) ne:

1) Main insaan hi hoon, mujhse qata aur sawaab dono ka imkaan hai, isliye tum meri raye aur fatwe me ghaur wa fikr se kaam lo, jo quran wa hadees ke mutaabiq ho esay qubool karlo, aur jo quran wa hadees ke mutaabiq na ho esay tarak kardo.

Ref; Ibn abdul barr ne is khawl ko al jaama 2/32 me riwayat kiya hai aur inse ibn hazam ne usoolul ehkaam 6/149, me riwayat kiya hai aur fulaani ne eeqaaz page no 72 me naqal kiya hai.

2) Nabi kareem (s.a.w.s) ke ilawa koi aisa nahi jiski baat lee aur chohdi na jaa sakti ho, sirf nabi kareem (s.a.w.s) hi aise hai jinki har baat ka qabool karna farz hai.

Ref; Ibn abdul haadi ne irshaadus saalak 1/227 me is khawl ko imaam malik se sahi qaraar diya hai, lekin ibn abdul barr ne al jaame 2/91 me aur ibn hazam ne usoolul ehkaam 6/145, 179 me esay hokum bin ateebah aur mujahid ke khawl ki haisiyat se bayaan kiya hai, taqi uddin sabki ne fatawa 1/148 me ibn abbas ka khawl qaraar diya hai, chunanche imaam abu da'ood ne masaa'el imaam ahmed page 276 me kaha hai ke main ne imaam ahmed ko ye farmate suna ke nabi kareem (s.a.w.s) ke ilawa koi aisa nahi jiski raaye qabool aur tarak na ki jaa sakti ho.

# Farmaya imaam shafa'ee (r.a) ne:

1) Koi shaqs aisa nahi jo baaz hadeese bhool na gaya ho, ya baaz hadeese is par muqfi aur poshida na rahi ho, is liye agar maine koi baat kahi ho ya koi usooli qaida bayaan kiya ho lekin is bare me rasool Allah (s.a.w.s) se meri baat ke qilaaf mankhawl ho, to baat wahi maani jayegi jo rasool Allah ne kahi, aur wahi mera khawl hai.

Ref; Is khawl ko hakim ne imaam shafa'ee se basanad mutsal riwayat kiya hai jaisa ke ibn asaakir ki taariq damishq 15/1/3 me hai neaz mulaheza ho e'laamul mooqi'een 2/363,364 aur eeqaaz page 100

2) Tamaam musulmano ka is baat par ittefaaq (maanna) hai ke jise rasool Allah (s.a.w.s) ki koi baat miljaye to is ke liye jaiz nahi ke hadees ko chohd kar kisi aur ke khawl par amal kare.

Ref; ibn al qayyum 2/361, shaik al fulaani page 68

3) Jab tumhe meri kitaab me hadees ke qilaaf koi baat mile to tum hadees ko lo aur meri baat ko tarak kardo.

Ref; Harwi Zam ul kalam 3/47/1, Qateeb Al ehtejaaj bish shafa'ee 8/2, ibn akaasir 15/9/1, Allama Noowi al Majmoo 1/63, ibn al qayyum 2/361, Fulaani page 100, Abu Nayeem Haliyah 9/107, ibn habban 3/284

4) Jab sahi hadees mile to wahi mera mazhab hai.

Ref; Sheraani 1/57, Fulaani page 107

5) Mera khawl jo bhi ho lekin agar nabi (s.a.w.s) se iske qilaaf sabit ho to is surat me hadees par amal karna wajib hoga aur meri taqleed (blindly following) karna ghalat aur bekaar hoga.

Ref; ibn abi haatim aadaabush shafa'ee page 93, aur abu nayeem asbahani aur ibn akaasir ne taariq damishq 15/9/2 me naqal kiya hai.

# Farmaya imaam ahmed bin hambal ne:

Imaam ahmed bin hambal (r.a) mazkoora aa'imma (4imaams) karam me hadees ke sabse bade aalim aur sabse ziyada hadeeso par amal karne wale thay, iski wajah ye thi ke aap ki paidaish in chaar imaamo me sabse aagir me hui thi, aur apke daur me ahadees tedaat me bahut ziyada jama ho chuke thay aur yahi wajah thi jo aapke hisse me ahadees ka ilm bamuqabil dusre imaamo ke sabse ziyada raha, aapne un tamaam hadeeso ko apni kitaab masnad ahmed me jama kar rakha hai, aap hadees se hatkar qayaas (zaati raye aur manghadat faisle) par mushtamil (based on) kitabon ke likhne aur logo me aam karne ko na pasand karte thay. Isi liye inhone kaha hai...

- 1) Meri taqleed na karo aur na malik, shafa'ee, aouzaa'ee ki aur na hi sauri ki balki tum waha se masa'il ka hal nikalo jaha se inhone nikala hai.

Ref; Fulaani eeqaazul himam page 113, ibn al qayyum ee'laamul muqi'een 2/302.

- 2) Itteba ye hai ke nabi (s.a.w.s) aur sahaba se jo sabit ho aadmi iski itteba kare, phir iske baad esay taaba'een ke akhwaal ki itteba karne na karne ka iqtiyaar hasil hai.

Ref; Masaa'il imaam ahmed ba rawayat abu da'ood page 276 & 277

- 3) Au'zaa'ee malik aur abu haneefa ki raaye raaye hi hai, mere nazdeek inka darja hujjat (daleel) na hone me barabar hai daleel wa hujjat to sirf ahaadees aur aasaar hai.

Ref; jaame bayanul ilm labin abdul barr 2/149.

- 4) Jisne nabi kareem (s.a.w.s) ki hadees thukraadi wo halaakat (tabaahi) ke dahaane (last stage) par hai.

Ref; ibn al joozi Munaaqibul imaam ahmed page 182.

**Khulasa:** Ye hai chaaro imaam ke aqhwaal (batein) hadees par amal karne ki takeed aur unki andhi pairwi se saqt mumaaniyat ke bare me, essay badkar wazeh aur saaf baat kya ho sakti hai ke ye tamaam naseehatein chaar imaamo ne apni rehti zindagi me hi kardali aur ye imaam kabi bhi quran wa hadees ke qilaaf nahi thay lekin inke kuch zaati akhwaal (own words) zaroor qilaaf hain (jo inlogone sahi hadees ke na milne ki soorat me jaari kiye hue thay aur jiske jari karne ke fauran baad ye bhi naseehat kardi thi ke agar tumhe sahi hadees miljaye to hamare akhwaal ko chohd do aur sahi hadees ko thaam lo) ye sab isliye hua tha kyuake in imaamo ke daur me hadeeso ko jama kiye jane ka kaam shuru to ho chuka tha lekin mukammal nahi hua tha, lehaza saari hadeese inlogo ke ilm me nahi aa saki yahi wajah thi ke in chaaro imaamo ne saaf kehdiya tha ke agar tumhe sahi hadees miljaye to hamare fatwo ko chohd do aur sirf rasool allah (s.a.w.s) ki hadees par amal karo, magar afsoos hai un logo par jinhone in chaar imaamo me se kisi ek imaam ke muqallid (follower) hone ko apne oopar farz karliya hai jabke in imaamo me se kisi ne bhi unke muqallid hone ko nahi kaha, so jo koi bhi sahi hadees ko sirf isliye chohd de ke wo in imaamo ke akhwaal (baaton) ke qilaaf hai to wo khud in imaamo ki muqalifat kar raha hai chunanche farman e baari ta'aala hai...

Aye Muhammad (s.a.w.s) tumhare rab ki qasam jabtak log ikhtalaafi umoor (apas ke jhagde masaa'il) me tumhe haakim (faisla karne wale) na maan le moomin nahi ho sakte, phir jo kuch tum faisla karo essay apne dilo me koi tangi mehsoos na kare aur mukammal taur par esay tasleem karle.

#### **Sureh Nisa 4 Aatat 65**

Jo log rasool ke hukum ki mukhalifat karte hain inhe darna chahiye ke wo kisi fitne me muhtela na ho jaye, ya inpar koi dardnaak azaab na aa jaye.

#### **Sureh Noor 24 Aayat 63**

Phir agar tum kisi cheez me jhagad pado to esay lautao Allah ta'aala ki taraf aur rasool ki taraf agar tumhe Allah ta'aala par aur qayamat ke din par imaan hai ye bahut behtar hai aur anjaam ke lehaaz se sabse acha hai.

#### **Sureh Nisa 4 Aayat 59**

**Khulasa:** Musalmano ye baat to taye hai ke in charo imaamo ne saaf kehdiya tha ke agar wo kisi maamle me apni zaati raye ya faisla sunaye hain to ho sakta hai jis maamle ka wo faisla sunaye hain iske talluq se allah ke nabi (s.a.w.s) pehle se faisla farma chuke ho, lehaza jab kabi tum esay pao to hamare fatwo ko chohd do, aur jo faisla rasool allah ka hai esay thaam lo aur jaanlo ke allah ke nabi ne jo kaha wahi hamara faisla hai aur allah ke nabi ka har faisla sar aankho par. Chunanche farmaya Allah rabbul izzat ne...

Momino ki baat to ye hai ke jab kabi inhe Allah aur rasool ki taraf inke darmiyan faisla karne ke liye bulaya jata hai to wo kehte hai ke humne suna aur itaa'at ki, aur wahi log kamiyaab hai, aur jin logo ne Allah aur rasool ki itaa'at ki aur Allah se darte rahe aur gunahon se parez kiya to wahi log baa muraad (kamiyabi ki manzil ko pahunchne wale) hai.

#### **Sureh Noor 24 Aayat 51 & 52**

<b>MUHADDIS</b>	<b>BIRTH</b>	<b>DEATH</b>	<b>AGE</b>	<b>PLACE</b>	<b>BOOK</b>
Hazrat abu Muhammad Abdullah abdur rehman bin fazal (r.a)	180 hijri	255 hijri	75yrs	Samarkhand	Daarmi
Hazrat abu Abdullah Muhammad bin ismail bukhari (r.a)	194 hijri	256 hijri	62yrs	Bakhara	Bukhari shareef
Hazrat abu da'ood sulaiman bin ash'as (r.a)	202 hijri	275 hijri	73yrs	Basra	Abu da'ood
Hazrat abu al hasan Muslim bin hijaz (r.a)	204 hijri	261 hijri	57yrs	Nesha poor (Kharasaan)	Muslim
Hazrat abu isa Muhammad bin isa bin saura (r.a)	209 hijri	279 hijri	70yrs	Tirmaz	Tirmizi
Hazrat abu Abdullah Muhammad bin yazeed bin majah rab'ee (r.a)	209 hijri	273 hijri	64yrs	Iraq (Qarween)	Ibn majah
Hazrat abu abdur rehman bin ahmed bin shu'aib (r.a)	215 hijri	303 hijri	88yrs	Kharasaan	Nasai
Hazrat abu hasan bin ali bin omer (r.a)	305 hijri	385 hijri	80yrs	Baghdaad	Daarqatni
Hazrat abu baker ahmed bin hussain (r.a)	384 hijri	458 hijri	74yrs	Behaaqi (Nesha poor)	Behaaqi
Hazrat shaik wali uddin Muhammad bin Abdullah qateeb (r.a)	435 hijri	516 hijri	81yrs	Maru (Tabrez)	Mishqaat

**Ye wo muhaddiseen hai jinhone hadeeso ko jama karne ka kaam kiya tha.**

**3) Tesre qism ke log:** jinka kehna hai ke hamare baap daada se jo chale aa raha hai wahi sahi hai aur iski daleel unke paas ye hai ke hamare baap dada purane zamane ke hai lehaza wo ghalat nahi ho sakte.

**Jawab:** Maa baap ki itaa'at aur farma bardari karna to be shak imaan ka ek hissa hai lekin dosto hame deen ke maamle me sirf quran aur hadees se daleel leni chahiye na ke baap dada ke tareeqo se, agar apke baap dada jo tareeqe par thay ya hain wo quran hadees ke mutabiq hai to koi baat nahi lekin agar iske bar khilaaf hue to inke tareeqo par amal nahi karna chahiye. Chunanche farman e baari ta'aala hai

Aur inse jab kabi kaha jata hai ke Allah ta'aala ki utaari hui kitaab ki pairwi karo to jawab dete hain ke humto is tareeqe ki pairwi karenge jis par humne apne baap dadao ko paya, go inke baap dada be aqal aur raah se bhatke hue ho.

### **Sureh Baqara 2 Aayat 170**

Note: yaha is aayat me Allah ta'aala keh rahe hain ke ho sakta hai tumhare baap dada be aqal ho, ya seedi raah se bhatke hue ho, to kya tab bhi tum unki pairwi karoge? Lehaza sirf tume hi nahi balki tumhare baap dadao ko bhi Allah ke kalaam (quran) aur rasool Allah (s.a.w.s) ki hadees ke mutabiq hona chahiye.

*Allah hame baap dada ki andhi pairwi karne aur a'emma paristi ke daldal me phasne se mehfooz rakhe aur zindagi ke har maamle me sirf Rasool Allah (s.a.w.s) ke tareeqo ko apnane ki taufeeq ata farmaye Aameen...*

*YAA Rabbul Aalameen...*



**4) Chauthay qism ke log:** ye wo log hai jo kehte hain ke rasool Allah ne rafa al yadein karne se saqti se mana kiya hai aur iski daleel me ek hadees ko tod marod kar pesh karte hue kehte hain ke rasool (s.a.w.s) ne haat uthane ko isliye mana farmaya kyuake ye shareer ghodo ke apni domo ko hilane se mushabehat rakhta hai.

**Jawab:** Jin hadeeso ko ye hazraat daleel banakar pesh kiya karte hain wo yahan nichey naqal hain lehaza nazar farmaye.

1) Jabir bin Samra (R.A) ka bayaan hai ke rasool Allah (s.a.w.s) ke saat jab hum log namaz padhte to namaz ke iqtataam par dayein bayein assalamu alaikum wa rehmatullah kehte hue ishara bhi karte thay, ye deakh kar rasool Allah (s.a.w.s) ne irshad farmaya tum log apne haat se is tarha ishara karte ho jaise shareer ghodon ki dumein hilti hai tumhe yahi kafi hai ke tum qa'eday me apni raano par haat rakhe hue dayein bayein chehra karke assalamu alaikum wa rehmatullah kaha karo.

Ref; Sahi al Muslim hadees no: 970

Abu Da'ood hadees no: 998, 999

An Nasai hadees no: 1184, 1317, 1325

2) Jabir bin samra (R.A) ka bayan hai hum log rasool Allah (s.a.w.s) ke saat namaz padhte to namaz ke iqtetaam par assalamu alaikum kehte hue haat se ishara bhi karte thay, ye deakh kar rasool Allah (s.a.w.s) ne farmaya 'tume ye kya hogaya hai? Tum apne haton se istarha ishara karte ho goya wo shareer ghodon ki dumein hain, tum me se jab koi namaz khatam kare to apne bhai ki janib sirf mu karke assalamu alaikum wa rehmatullah kahe aur haat se ishara na kare.

Ref; Sahi Muslim hadees no: 971

Ibn Majah hadees no: 859

Raa'je hadees no: 970

**Khulasa:** Ab zara koi ye bataye ke rasool Allah (s.a.w.s) jab sahaba ko haat se ishara karne par tok rahe thay tab sahaba karam kounsi haalat me thay? Qae'day me ya qiyaam me? Be shak Qae'day ki haalat me thay, to phir rafa al yadein ka qae'day se kya talluq? Rafa al yadein to sirf qiyam ki haalat me kiya jaata hai yaha hadees khud kehrahi hai ke baaz sahaba karam (r.a) salam pherte waqt assalamu alaikum wa rehmatullah kehte hue dono haat se dayein (right) bayein (left) ishara karte thay jaise ke hum aur aap apne dosto ya bado se mulaqaat ke waqt door se ya kabi qareeb se haat ke ishara se salam karte hain bas aisa hi amal sahaba ne namaz me Qae'day ki haalat me salam pherte waqt kiya tha lekin iske barqilaaf agar hum thodi dare ke liye ye baat maan bhi le ke mazkoora hadees rafa al yadein ke bare me hi hai jaisa ke munkireen e rafa al yadein kehte hain to phir inse hamara ye sawal hai ke jab hum namaz ke shuru me Allahu akbar kehkar haat bandhte hain us waqt bhi to rafa al yadein karke hi haat baandhte hain, aur isi tarah eidain (Ramzan wa Bakrid) ki namaazo me zayed takbiraat kehte hue rafa al yadein karte hain, to insab ka kya karein? kya ye bhi chohd dein? Kyuke aap ke hisaab se to rafa al yadein ka karna sharer ghodo ki dumo ke hilne jaisa hai ya phir log shayad eidain ki namazon me bagalon me buth rakkar namaz padne aatey hoge jiski wajah se inhe ek se ziyada martaba rafa al yadein karne ka hukum diya gaya hai. Lehaza mere musalman bhaiyo haq wo nahi to hamari aqal hame samjhati hai balki haq to wo hai jo Allah ne apne kalaam quran me nazil kiya hai aur jo Muhammad (s.a.w.s) ne apni ahadees me bayaan kiya hai. Rafa al yadein ka karna to nabi kareem (s.a.w.s) ki sunnaton me se hai aur jo iske qilaaf kehtay hain wo bas ilm ki kami ki wajah se ghalat fehmi ke shikaar ho rahe hain. Allah se Dua hai ke Allah tamaam musalmano ko deen ki sahi samajh ata kare AaMeeN...

## **RASOOL ALLAH (S.A.W.S) KE FAISLE SE RAZI NA HOKAR DUSRON KE PAAS APNA MAAMLA LEJANE WALEY MUSALMAN KI SAZA HAZRAT OMER FAROOQ (R.A) KE HAATON**

Hafiz abu ishaaq ibrahim bin abdur rehman bin ibrahim bin duhayyim ne apni tafseer me zumra ki riwayat ko bayan kiya hai ke do aadmiyon ne nabi kareem (s.a.w.s) ki qhidmat me apna jhagda pesh kiya to aapne haq wale ke haq me faisla farmaya diya to jiske qilaaf faisla hua isne kaha ke main is faisle ko qabool nahi

karta; iske saati ne kaha; tu kya chahta hai? Isne kaha ke hum abu baker siddiq (r.a) ke paas faisla karayenge.

Wo dono abu baker siddiq (r.a) ke paas chale gaye to jiske haq me faisla hua tha isne kaha ke humne rasool Allah (s.a.w.s) se bhi faisla karaya hai aur aap (s.a.w.s) ne mere haq me faisla farmaya hai ye sunkar abu baker siddiq (r.a) ne kaha ke tum dono is faisle ko qabool karo jo rasool allah (s.a.w.s) ne farmaya hai magar jiske qilaaf faisla hua tha isne is baat ko qabool karne se inkaar kardiya, aur kaha ke hum Omer (r.a) se faisla karayenge...

Wo dono hazrat Omer (r.a) ke paas chale gaye to jiske haq me faisla hua tha isne kaha ke humne rasool Allah (s.a.w.s) se bhi iska faisla karaya hai aur aap (s.a.w.s) ne mere haq me faisla farmaya hai lekin isne rasool Allah (s.a.w.s) ke faisle ko qabool karne se inkaar kardiya hai; hazrat Omer (r.a) ne essay pucha; kya ye baat sach hai? To isne bhi kaha ha sach hai to Omer (r.a) ghar me chale gaye aur jab wapas aaye to inke haat me talwar thi aur aate hi is shaqs ka sar qalam kardiya.

Ref; Durre Mansoor 2/322, At tafseer ibn abi hatim 3/994

### → Isi mauqey par niche likhi qurani aayat nazil hui

Aye Muhammad (s.a.w.s) tumhare rab ki qasam jabtak log ikhtalaafi umoor (apas ke jhagdo) me tumhe haakim (faisla karne wale) na maan le moomin nahi ho sakte, phir jo kuch tum faisla karo essay apne dilo me koi tangi mehsoos na kare aur mukammal taur par esay tasleem karle.

### **Sureh Nisa 4 Aatat 65**

**Khulasa:** Jab omer farooq (r.a) ko is baat ka pata chala ke jis masle ka wo faisla sunane jaa rahe hai uska faisla pehle se rasool Allah (s.a.w.s) farma chuke hai to hazrat omer farooq (r.a) bahut ghazabnaak hue aur talwar se us shaqs ki garden dhad se juda kardi jo rasool Allah (s.a.w.s) ke faisle se raazi nahi hua, to phir hum musalman kyu ghaur wa fikar nahi karte? Is hadees me khula sabaqh hai har us shaqs ke liye jo hadees miljane ke bawajood, bajaye hadees par amal karne ke apne apne maslak ke imaamo ke khawl wa fatwo ko rasool Allah (s.a.w.s) ki ahadees par tarjee dete phirte hain, jabke hazrat omer bin qattab (r.a) ne to

nabi ke faisle ke qilaaf apna faisla sunane ki jurrat nahi ki aur jab ye jana ke jo mamla unke paas aaya hai uska faisla nabi kareem (s.a.w.s) pehle se suna chuke hai to darke mare laraz gaye aur itna ghazabnaak hue ke dawd kar ghar me gaye aur talwaar lakar us shaqs ka jo nabi kareem (s.a.w.s) ke faisle se raazi nahi hua tha sar dhad se alag kardiya. To musalmano tum kya samajhte ho ke agar tum nabi ki hadees par apne imaamo ke khawl wa fatwo ko tarjeeh doge to tumhe yu hi chohd diya jayega? Nahi mere dosto aaj omer (r.a) nahi rahe to kya hua omer ka rab Allah to hai jo hamari kartooton ko hamesha se deakh raha hai.

To doston aap bas Allah aur uske rasool (s.a.w.s) ki itaa'at karte rahen aur jaahilon se na uljhen haan agar koi shaqs tumhare paas tehqeeq ki gharz se aaye to usey haq baat batane me piche na hatein kyu ke ilm e haq (Correct Knowledge) ko chupana bhi bahut bada gunaah hai jiska zikar Allah ta'aala ne Sureh Baqara Chapter 2 Verse no 159 & 174 to 176 me kiya hai aur aap (s.a.w.s) ki Ahadees me bhi ilm ko chupane walon ke liye saqt waqeedein maujood hai, yaha par ek aur baat bhi batata chaloon ke momin ki ye sifat hoti hai ke wo koi bhi kaam bagair sonche samjhe nahi karte balki iske barqilaaf har kaam samajhdaari aur hoshiyaari se karte hain, kyu ke ye baat kisi se mukhfi (chupi hui) nahi hai ke har daur me "Ahley-Tawheed" (jo Allah ke ilawa kisi ke aage nahi jhuktey aur quran wa hadees se takrane wali har baat ke qilaaf hotey hain) ke be shumaar dushman rahe hain jo Ahley-Tawheed ko luqsaan pahunchaney ki laakho koshishey karte rehte hain isi liye Allah ta'aala ne bhi haq par chalne waley in momin bando ki himmat afzai ke liye apne paak kalaam me irshaad farmaya hai...

## **TUM NA SUSTI KARO AUR NA GHAMGEEN HO, TUM HI GHAALIB RAHOGE, AGAR TUM MOOMIN HO.**

*Sureh Aal Imran Chapter 3*  
*Verse Number 139*

Allah ke nabi (s.a.w.s) ne farmaya tha ke Musalman to wo hotey hain ke jinke haat ya paau ya zaban aur kisi bhi amal se dusron ko takleef nahi pahunchti. Maalum ye hua ke ye log jo haq pe chalne walon ko takleef de rahe hain wo haqeeqat me musalmaan hi nahi hai balke sirf inke naam musalmano ke hai. Dua hai ke Allah hum tamaam musalmano ko in mushriko aur biddatio ke shar se hamesha mehfooz rakhe aur jinke haq me hidayat manzoor ho Allah unhe bhi apni hidayat se seraab karde

*AmeeN...*

ISSE PEHLE KE MAIN IS MAZMOON SE IKTEFA KARU ALLAH RABBUL  
AALAMEEN KA WO PAAK IRSHAD NAQAL KARNA CHAHUNGA JO ALLAH TABARAK  
WATA'AALA NE APNE PAAK KALAM QURAN MAJEED ME BAYAN KIYA HAI

**“Aap (s.a.w.s) kehdiyiye ke Allah ki hidayat hi hidayat hai aur  
agar aapne bawajood apke paas ilm aajane ke phir in (gumrah  
logo) ki khwahisho ki pairwi ki to Allah ke paas aapka na koi  
wali hoga aur na madadgaar”**

*Sureh Baqara 2, Aayat 120*

**Khulasa:** Is aayat me Allah ta'aala bhale hi nabi kareem (s.a.w.s) se khitaab kar  
rahe hai lekin darasal is aayat me ummat e Muhammad (s.a.w.s) ke liye Allah ki  
taraf se ek paigham aur saqt wa'eed (warning) hai ke agar tum logone haq baat  
maloom hone ke bawajood sirf logo ka dil rakhneke liye ya unki narazgi ke dar se  
haq ko tasleem karne se inkaar kardiya aur gumrah logo ki khwahisho ki pairwi ki  
to tumhe Allah ke azaab se koi wali aur madadgaar nahi bacha sakta.

**Ek ghalat fehmi aur uska khulasa:** Baaz logone is qism ki aayaton se ghalat  
mafhoom nikala hai ke allah ke paas inhe dozaq se bachane inke fauth shuda  
buzrug aur allah ke wali madadgaar banker aayenge aur istarha inlogone haqeeqi  
wali (dost) aur haqeeqi naseer (madadgaar) allah ko chohdkar uske bando ko  
apna madadgaar samjha aur lafz *Wali* ko to Allah ke chand bando ke liye khaas  
kar rakha hai lekin agar hum quran ko zara gaur wa fikar ke saat theek se  
samajhkar padhenge to pata chalega ke haqeeqi dost aur madadgaar koi aur  
nahi sirf Allah ki zaat hai, matlab is aayat ka ye hai ke sirf Allah hi tumhara wali  
aur madadgaar hai aur jab Allah hi saza dene ka irada karle to iske muqaable me  
tumhe koi dusra wali ya naseer nahi bacha sakta (yani Allah ke ilawa koi dusra  
madadgaar hai hi nahi to kaha se bachayega).

SIRF ALLAH HI HAMARA WALI (DOST) AUR NASEER (MADADGAAR) HAI

# CHUNANCHE FARMAN E BAARI TA'AALA HAI



**Kya tu nahi jaanta ke Allah ta'aala har cheez par Qadir hai? Kya tujhe ilm nahi ke zameen wa Aasman ka Mulk Allah hi ke liye hai aur Allah ke siwa tumhara koi Wali aur Madadgaar nahi.**

*{Sureh Baqara 2, Aayat 106 & 107}*

*Aaqir me dua hai ke Allah hum tamaam Musalmano ko ek dusre ko samajhne ki tadap aur Quran wa Hadees par ghaur wa fikar karte rehne ka Shaugh aur rasool Allah (s.a.w.s) ko apna Hakim tasleem karte hue Unke har hukum ko apni zindagio me Nafiz karne ka jazba wa taufeeq ata farmaye  
Aa MeeN.....*

*Wa aagiruddawaana anil hamdu lillahi rabbil aalameen.*